Notes and Jottings.

Since my last writing wife and I have passed by another of those milestones that are placed along the pathway of life; our birthday. We have the same day, April 3. Since we started upon our journey to the tomb, twenty-seven of these waymarks have been passed, each telling us that we are but sojourns, and soon the bourne will be reached. In each succeeding one, since our recollection, we feel our mortality more keenly. Truly, "life is but a wintry day." But we intend to tell you a part of what we saw and felt as we passed by the last. It was a cold, blustery day, and very muddy roads, yet about ninety of our dear brethren, sisters and friends gathered at our domicile. We spent the day pleasantly; enjoyed sweet singing from the "Hymnody."

We were enabled to form new acquaintance with some of our neighbors. Being away from home a good part of the time since living here, we have not become acquainted with the people as we would have wished to be. As an appreciation of our feeble labors here, as well as to substantially manifest their Christian affection, the brethren and sisters donated a first-class watch, two "encyclopedias," and many other smaller gifts; wife a new cashmere dress, a lot of glassware, etc., and our children quite a number of presents. We thank the brethren, sisters and friends for the donations. Many of them will be mementos if we should survive the donors that shall remind us of happy seasons of yore when we sang and prayed together, especially the quilts from Ankneytown and North Liberty congregations, with a square from each sister having her name upon it.

We have organized two live Sunday-schools within the bounds of our congregation, having a membership of about 135, with an increasing interest. With the present prospect we predict success in every respect.

We are now looking forward with a degree of pleasure to our coming Sabbath-school Convention, when we can make a common fund of our experience, and mingle in worship with kindred spirits from other fields of labor.

The G. B's of our place, we are sorry to say, seem disposed to go to law, and continue there until they reach the zenith of their ambition. It makes us feel very sad to see this. We are loath to go into a defense and may yet give them all to avoid it. I see at the coming A. M. considerable preaching is to be done. I suggest among the first texts the following: "Now there is utterly a fault among you, because ye go to law one with another," &c.—1st Cor. 6:7.

R. F. MALLOTT.

North Liberty, Ohio.

Our Final Farewell.

Owing to circumstances which we could not well control, it seemed prudent for us to change our earthly home. Accordingly, a little over one year ago, we left our home at Falls City, Nebraska, en route for the West. Having been acquainted with some of the brethren at this place, Burr Oak, Jewell county, Kansas, whose company was always a pleasure to us, and the country being also good, our compass was set for Burr Oak, where we are now located and feel pretty well at home. We have now been living here a little over one month, and will know more about this place after we have been here longer. One thing we can say: the people are very sociable and agreeable.

During our stay of fifteen years at Falls City, Nebraska, we have had our ups and downs, but in the midst of all no place has ever been so much like home to us as Falls City. The business men of Falls City are of that class generally that makes one feel at home, and for their kindness to us we ever feel to thank them and wish them prosperity in the future.

My dear brethren and sisters at Falls City, in living in the church as we did for fifteen years, seeing it organized, and there were we called to the ministry, and saw many come into the church who were under our church care for a number of years, and who will ever share a place in our heart. Many were the dark clouds the Falls City church passed through during my stay with the Brethren there; but not unmingled with sunny seasons, for oft were we made to sit together as brethren and sisters in heavenly places in Christ Jesus. God be thanked for his goodness.

Dear brethren, sisters and friends; we tenderly bid you all adieu, and thank you from the bottom of our hearts for the sympathy you have manifested towards us in the way of donations; and pray that God may abundantly bless you, and if we meet no more on earth, may it be our happy lot to all meet on the evergreen shore, where farewells and separations will be unknown, and we all share alike the joys of heaven. Amen.

C. FORNEY.

Burr Oak, Kansas.

Division.

I wonder if it has ever occurred to our good brethren whom we have left behind among the fogs of A. M. tradition, that the hand of God is in the progressive movement, and not the devil as many of them say. Wonder if they are not reminded how much they are like some of the good old apostles, who, (seemingly), when they got to a city or country that received them well, they felt so much like remaining that the Lord often permitted them to be stoned, that they might be driven out and thus sow the good seed of glad tidings in other places. It has always been a question of extreme wonder why, (believing as they do, that salvation can only be had through their church), they could sit down (literally) under their own vine and fig tree, letting their brother (in the flesh), only a few miles off, somestimes only a river between them, remain in complete ignorance of their faith, also completely ostracizing themselves from the society of their own community, thereby losing one of the best opportunities of doing their neighbor good. God will have his word preached, so you see these good brethren from some motive or other (what is it?) when Bashor gets around, (or any other man, stiring the people up), sending off for a minister, holding a series of meeting, thereby converting souls. The hand of God is in it.

Christ said "let him alone." So we say in the language of another, "let him alone lest ye be found fighting against God."

Throw no stones in the way of the movement, but come along with us and we will do you good. You who are with us in heart but not in body, pray God to give you grace to come out. You whose hearts are with us but your business with the other element, come out, be manly, pray God to give you courage to come out though you love your business; show your true colors. You who have not decided what to do, whether to obey the mandates of A. M. traditions, or take God and God alone, come out, come out, do not be faint hearted, we will receive you, we will not lock our doors against you. No, no, but come to our open arms. May God in his mercy draw you out; may you come through the love of right. The most of you have not far to come; then why not step out and be a full fledged progressive. Come, be a man, stand upon your own record, that is what you are to be judged by, not A. M. Come.

D. W. REINHART.

Charlestown, West Va.

"The Communion."

DEAR EVANGELIST: The above thought presents itself for a brief consideration, in view of our approaching feast at Drywood, Kansas. What was its design? How frequent its use? The former question is to Bible readers quite easily settled by reference to the law and the testimony: "As oft as ye eat this bread and drink this cup, ye do shew the Lord's death until he come." 1 Cor. 2:26. This is, we believe, universally conceded by all orthodox denominations and needs no farther notice. The latter question is not so easily disposed of. Nor do we suppose that we shall quiet the question, for it has been an agitated subject among Christians for a long time; but there are some things particularly we wish to notice. Is there any warrant for its weekly observance, as claimed so tenaciously by some of our christian friends? So far as we have been able to gather, from the arguments, it all hinges upon the expression "break bread;" but is this sufficient to establish a weekly observance? The texts mainly relied upon are: Acts 2:42. "They continued steadfastly in the apostles' doctrine and fellowship, and in "breaking of bread," &c. This coupled with Acts 20:7. "Upon the first day of the week, when the disciples came together to "break bread," makes up about all the proof adduced. Do they sustain the position of a weekly observance? Let us notice briefly. If the "breaking of bread" alone proves the proposition of the communion, then it equally proves that it was done daily, for Acts 2:46 reads, "They continued *daily* with one accord in the temple, and 'breaking bread' from house to house." Now was this observing the Communion? Just as certainly as "breaking bread," in the 42nd verse means the Communion, so does this in the 46th, and so it is not only on the first day of the week, but daily. Our position is as strong as the other, resting upon precisely the same proof. But we do not believe the proof sufficient to warrant the practice. The expressions "break" and "broken" occur frequently but in connection with ordinary eating. Matt. 14:19, Mark 6:41, Mark 8:6, Luke 9:16; and Paul when carried a prisoner to Rome, in their perilous situation prevailed upon the crew to eat. "He took bread and gave thanks to God in the presence of them all, and when he had *broken* it he began to eat." Whas this the Communion?

When Jesus and the two disciples were eating at Emmaus: "He took bread and blessed it and *break*, and gave to them," and "they knew him." Many instances might be referred to, showing that this belonged to the common meal, and the phrase is no more applicable to the Communion than to any other and all other social meals; especially as the use of wine is not once mentioned. Hence we fail to see any weight in all of it, built upon this mere form of words.

But to the testimony. John 13:1, "Now before the feast of the Passover," When Jesus' mission was closing up upon earth, they they were especially convened together, and partook of the Communion proper. "He said unto them, with desire I have desired to eat this passover with you, before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God; and he took the cup and gave thanks and said: Take this and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread and gave thanks and brake it and gave it unto them saying: this is my body which is given for you, this do in remembrance of me." "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Here we learn a lesson we should consider, "For as oft," &c., implies the imposition of human agency, and depends upon local circumstances. We feel warranted in saying that to suppose the first day of each week was selected to attend to the memorial of Christ's death, or "to show forth His death, involves an absurdity which has been entirely overlooked. Any celebration on that day would manifestly have been appropriate only as a memorial of Jesus' resurrection, and it would have been entirely out of place to have kept a memorial of his *death* on the day of his *revival* into life, and it could not admit such a supposition without positive proof, which cannot be found in the Bible. Hence the observance of the Feast and Communion is wholly a matter as to frequency with the voice of the congregation.

A. J. HIXSON.

Montana City, Kansas.

From Black Hawk Church, Iowa.

DEAR EVANGELIST: The church at Black Hawk (that was the name adopted at a meeting of the church after the division of church property was effected in August of last year,) has been enjoying peace and harmony and increasing in numbers. At this time we number nearly fifty members. A short time since our esteemed and zealous brother Cornelius Miller and family, removed to Dakota. They are missed here. We could hardly believe that they would leave us. Before brother Cornelius left he assisted in soliciting subscription to move our meeting house to the village of Hudson, and remodel it; also to raise funds to build a new house about four miles south of the city of Waterloo; about $2,900.00 has been subscribed; a considerable amount of it has already been paid; the house has been moved, remodelled, enlarged ten feet in length, all painted inside, supplied with comfortable seats; also furnished with lamps, carpet for the elevation on which stands the pulpit, and matting in the aisles, and as soon as the weather will permit a substantial wall will be put under it, and will be painted outside.

Brother J. C. Ewing came to us on the 5th inst. with over three hundred copies of the Brethren's Hymnody, and you have already published an account of the good time we had. Many persons not members bought Hymnodys. The church bought one hundred copies for free use in church and Sunday school.

Am glad to hear that the Brethren in Cambria county, Penna., have finally amicably settled the trouble about church property. That is my native home. I very well know that they should have had much more of the church property, had they received their pro rata share, but the Bible doctrine that we believe in says: it is more blessed to give than to receive."

When writing of members moving from here I should have mentioned brother and sister J. F. Klingaman, sister Minnie Gillan (a sister of sister S. H. Bashor) and her husband. Friend A. Gillan and wife, S. McCartney and wife, and others, all going to Dakota. Many friends here wish them well in their new homes. Our new arrivals here are brother and sister Orlando Allanbaugh and family; brother Charles Nicholson and family, all from Ohio.

I see that Johnstown, Penna., has taken the lead for the largest number of subscribers. Enclosed find one dollar to pay for ten copies of the EVANGELIST for four weeks; I will distribute. We are all well pleased with the enlarged form. Fraternally.

WM. STRAYER.

Hudson, Iowa, March 25.

Program of Sabbath School Convention.

To be held in North Liberty, Knox county, Ohio, Friday and Saturday, May 23rd and 24th, 1884.

FIRST SESSION, FRIDAY EVENING, 7 O'CLOCK, MAY 23RD.

Devotional exercises.
Organization.
Music.
Address of Welcome, by R. F. Mallott.
Response, by P. J. Brown, and others.
Music.
Essay, Teachers' Qualifications—Kate Yost.
Music.
Addresses—Our Privileges and Duties—A. A. Cober and W. C. Perry.

SECOND SESSION, SATURDAY MORNING, 9 O'CLOCK, MAY 24TH.

Devotional exercises.
Music.
The Object of Sabbath School Conventions—E. L. Yoder, J. C. Keim, H. S. Jacobs.
Music.
Who should be Sabbath School Workers and Why?—H. R. Holsinger and J. P. Martin.
Music.
Duties of the Superintendent—Edward Mason.
Query Box.

THIRD SESSION, 1 P. M.

Music.
Moral and Religious Education—P. J. Brown, H. F. Hixson, W. C. Perry.
Music.
Responsive essay—"What shall the harvest be?" by Mary Meyers and Lottie Holsinger.
Music.
How to make Sabbath School work a success—J. W. Beer, Wm. Keiffer, Henry Muhr.
Music.
Hopes of Sabbath School Workers—J. C. Ewing, J. P. Martin, Isaac Kilhefner.
Music.
Query Box.
Children's Meeting, Sunday, May 25th, 3 p. m., by H. R. Holsinger.
Chorister—Isaac A. Reeby.
The Brethrens' Hymnody will be used.

R. F. MALLOTT,
A. L. GARBER,
ISAAC GRUBB. } Committee.

From Nickerson, Kansas.

The Brethren at Nickerson, Kansas, met in quarterly council, March 22, and transacted such business as was brought before the meeting, in the bonds of love and union. Although we are few in number we have the blessed assurance that God will be with us, if we love him and keep his commandments. We organized on December 8th, with but nine members, and at the present we number seventeen. We feel encouraged to see the cause move along as well as it has, with the opposition of the German Baptists. They will not even attend our meetings in their immediate vicinity. When we separated we all agreed to part in peace, so that there would be no ill feeling toward one another; but the spirit that they have manifested towards the brethren since is in direct opposition to their agreement. Elder Jacob W. Beer is the only minister we have, and he has a much larger field to labor in than he is able to travel over and fill all the calls. The harvest is truly great and the laborers are few. Will not some ministering brethren come and locate with us. We have a good country and your labors are much needed in the West.

OUR COMMUNION.

The Brethren of Nickerson propose holding their Love-feast May 10, 1884, at the Pleasant Ridge school-house, services commencing at 10 o'clock A. M. We extend a general invitation. Stop off at Nickerson station.

S. F. LEHMAN, Secretary.

Nickerson, Kansas.

A Sunshiny Woman.

What a blessing for a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smile and the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.